302 For festive occasions, some women bear paintings on their faces, white or ocher dots above the bridge of the nose, under the [517] cheeks, and on their chins. These paintings have only an aesthetic nature, or so it seems.

304 751 All Tuareg, men and women, have two or three small linear scars on their foreheads and temples, and the indigo from their clothing which is often inlaid there gives them the appearance of tattoos. They are incisions made for medico-magic reasons when [855] the children are very young to protect them from headaches and convulsions.

[856] It also seems that this custom contributes to make them strong and making them walk very early. (1)

1. De Foucauld, Textes en prose /Prose Texts/, p. 64.

757 Medicine and surgery. -- If we now turn our attention to medicine and surgery among the Tuareg, we shall observe that their knowledge is not very extensive and has nothing singular about it.

753 In their minds the Tuareg classify sickness in two categories: those which are the result of an external action, visible and determinable, and those whose origin cannot be explained by any causal link. The former are treated with appropriate medical treatments, the latter by magic procedures.

757 The medical procedures, which belong rather to surgery, are clearly empirical. A few of them serve for a quantity of ills. They chiefly include bleeding and applying heat. In bleeding, the operator relieves congestion in the diseased part; in applying heat, he limits the pain, at the same time relieving congestion.

278 [177] The Ihaggaren have a whole stock of drugs which they borrowed from the Sudanese. These are roots, plants, and seeds which grow in the Sudan and in which the Tuareg have a great deal

polished and whose other end is inserted in a small goatskin water bottle which holds the liquid to be injected. During the operation one presses on the bag so as to make the liquid penetrate, while the patient has his head down and his feet attached to a tree. The enema is generally composed of water, butter, and ground afasso roots. When it is a question of giving an enema to a young child, the mother fills her mouth with water and, putting her lips against the anus, blows the liquid with all her might.

/264/ Chapter 8

Dress. Adornment.

Clothing. -- The portrait of the Tuareg is now well known. Draped in a long, dark-colored blouse, belted at the waist, and with his head surrounded by a black veil placed in the shape of a haumier /?/, he makes a silhouette as majestic as it is mysterious when he is mounted on his slender mehari. Hanging from the saddle, as well known as the man, is the broad antelopeskin buckler.

The Tuareg, even though they are poor, are very natty. Although they have only sordid rags, they always are able to wear them with good taste and to keep a proud and dignified attitude under all circumstances.

The costume for men is the same in all confederations. It is made up of: 1) a very full pair of trousers, drawn in at the waist by a cord of braided leather; the leg is nipped in at the instep /sic/ and blouses over it so that it sometimes drags the ground; 2) a big, very full blouse, formed of a rectangular-shaped piece of cloth, sewn by a stitch at the four corners, and provided with an opening in the middle to let the head go through; it descends to the knees

304 Circumcision. -- Boys are circumcised at the age of three or
852 four, usually by a marabout. Circumcision (amoud, amilli, or
azemmoued) is not the occasion for any festivity and is practiced
[412 collectively. The contusing instrument used is a little knife with
302] an iron blade, used by the men as a razor. During the healing
period the child rests in his parents' camp and is cared for by them.

[171] Little girls are not excised as they are among the Moors of Tagant and Hodh.

291 Children go around naked until they are five or six years old,
855 depending on the wealth or the foresight of their parents. Little
[556] girls wear a loincloth at the age of six or seven, while boys wear trousers of the same style as the men.

861 Education. -- Children's education begins after weaning. From that time on the boy passes under the control of his father, while the girl stays in her mother's hands. This education is hardly complicated for either the boy or girl.

868 The little boy, from the age of five, takes care of watching
857 the goats and sheep by himself. Later he is entrusted with the camels,
[762] which he leads to pasture and to drink. He is also taught how to milk goats, for among the Tuareg, men, as a rule, take charge of this job. Toward the age of seven he begins to ride camels. Then fights with sabers or lances are organized in the form of games between children of the same age, arms being replaced by millet stems or tree branches. This is not a part of education properly speaking, since it is done by the children themselves.

868 Religious education is rather neglected among the Ahaggar
869 Tuareg where marabouts are scarce. When there is a marabout in a camp, he teaches children and young people the rudiments of the
[212] Koran, which they learn by heart by singing it all day long, for they are ignorant of Arabic writing.

881 /287/ The litham /veil/ is put on the boy at fifteen or sixteen
[145] when the hair begins to appear in his armpits. It is put on by the
291 father, most often at the time of Ramadan. There is no additional
[431] ceremony for the occasion. The father gives his son some good advice, and young women and girls give him tobacco as a gift.

857 /123 cont./ uran made the camel run until it fell completely
868 exhausted and refused to budge. The man almost died of
825 thirst while following the tracks of his animal. When he found it the first thing he did, even before drinking, was to let the uran go."

855 Upon re-entering the tent at night, tired from running about during the day, his imagination full of his discoveries, the child settles down in front of the fire, whose flames execute a marvelous dance for him. His eyes close as Venus, "she who sold her father to have beauty," sinks on the horizon.
[264] This does not please the mother; the child must eat, and one eats late in the tent, for the slaves must milk the camels and goats before making supper. She awakens her son, draws him to her, covering him with a dokkali to protect him from the cool of the night, and then begins to tell tales of the past.

539 /124/ These stories, which make up Tuareg folklore, tend to disappear. Many young people do not know them; one must ask the old Tuareg men, those who miss the days of the raids, or, preferably, the women, who in all ages have been the keepers of tradition.

Some of these stories are fables peopled by the animals of the Ahaggar or the Sudan; sometimes they express a moral, but that is rare. Others are amazing tales in which monsters and genii harass men; often a hero succeeds in vanquishing them. These stories are very long; they contain instruction in the customs, and I think they bear a message from distant ancestors. This message, sometimes stylized, truncated, or embellished by the oral transmission, deserves to be studied; in order to do this, as many as possible of these tales should be collected before they are forgotten.

Here is the story of the jackal and the dob, as it was told to me by one of my pupils, a Targui of noble stock.

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Plate XI

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The inside of a tent. The baggage is hung from the tent poles. Very young children play on the ground, where a thick layer of fine sand has been placed.

Kel Ahaggar women, especially the Imrad women, often ride on the backs of asses. One of them has just met two friends, with whom she is exchanging news on the maharists who have gone far away.

1: Lhote--66a E-5 (1929-1940) 1944 MS25 Tuareg MS25